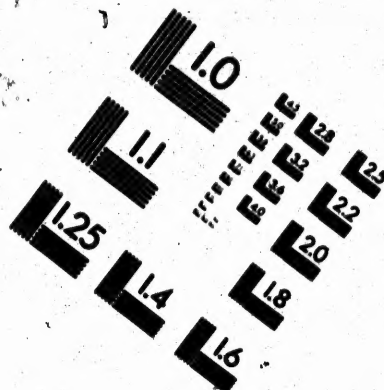
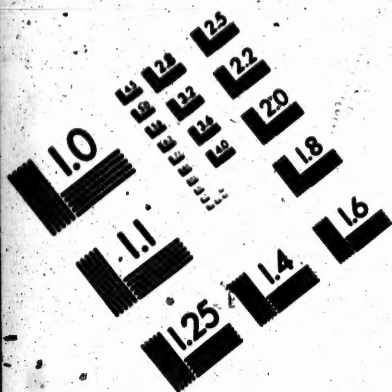




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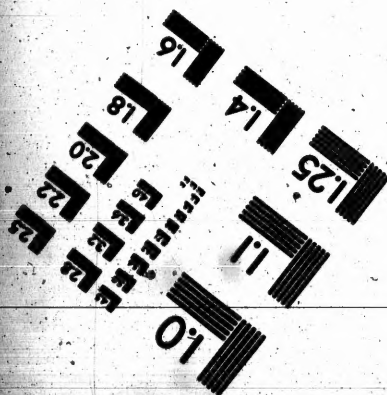
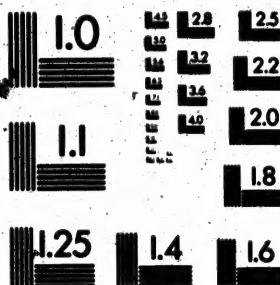
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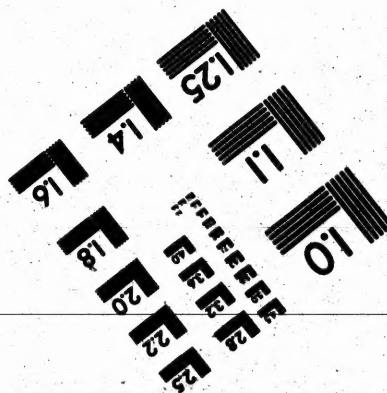
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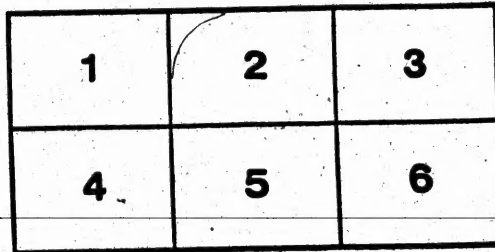
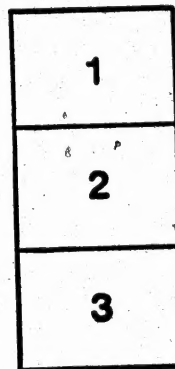
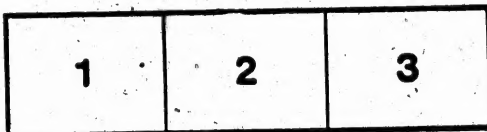
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REASONS

WHY THE

INDIVIDUAL CUP COMMUNION SERVICE

SHOULD BE USED IN ALL CHURCHES

TORONTO:
MAIL JOB PRINTING COMPANY
1898

76

REASONS

WHY THE

INDIVIDUAL CUP

COMMUNION SERVICE

Should be used in all churches, from a Biblical and Hygienic standpoint—with letters and commendations from

DR. ALBERT WATSON

DR. H. S. ANDERS

ERNEST B. SANGREE, M.D.

REV. LOUIS H. JORDAN

AND OTHERS

INDIVIDUAL COMMUNION CUP SERVICE

In the winter of 1897 The Individual Cup Communion Service was introduced into Canada, when it was used by several of the churches in Toronto. Almost all the church members heartily approved of the service, and many letters were published from the leading medical and business men of the city highly recommending the general use of the Individual Cup. These strong commendations have kindled the sentiment of Christian people in their favor, and caused all branches of the Church to consider the question of their speedy adoption. However, there are still some Christians in many places who think the Individual Cup an innovation and not in strict accord with our Saviour's actions and words when He instituted the Sacrament of the Lord's Supper.

The general opinion has been that our Saviour filled His cup with wine, blessed it, drank from it, and passed it to His disciples, who in their turn partook and passed it on to the next; that our Saviour's command was, "Drink ye all out of one cup;" and that the Holy Communion was thus instituted, in order that by bringing together the rich and poor, the afflicted and joyful, the sick and the healthy, all classes and conditions, to drink out of one cup, as one family in the Lord, a feeling of brotherhood might be produced.

But is this general opinion correct? Let us carefully search the Scriptures that we may fully know our Saviour's teaching regarding the method of receiving this Sacrament. And let our search be not according to "the wisdom of men," but with the help of "the Spirit, that searcheth all things, yea, the deep things of God."

Matthew xxvi., 27, 28: "And He took the cup and gave thanks, and gave it to them, saying, 'Drink ye all of it: for this is My blood of the New Testament, which is shed for many for the remission of sins.'"

Luke xxii., 17, 18, 20: "And He took the cup and gave thanks, and said, 'Take this and divide it among yourselves; for I say unto you I will not drink of the fruit of the vine until the Kingdom of God shall come.' Likewise also the cup after supper, saying, 'This cup is the New Testament in My blood, which is shed for you.'"

It is very evident that He did not take His cup, or a cup from which the disciples were drinking, but ~~the~~ cup—something special and well understood. And as He had commanded during the passover to "Divide it among yourselves," so when the Sacrament is instituted, He again divides it among them. Left to partake from one cup, it could not be equally divided, and there might be none left for the last. Hence the wisdom of the Saviour's words, "Divide it among yourselves." It must be clear to every reader that it was no ordinary drinking cup, meant for only one individual, and passed around the table, but some larger and deeper vessel, from which each could obtain a portion of that wine—the precious "blood of the New Testament, shed for many for the remission of their sins."

If it were a fact that Christ commanded the perpetual administration of the wine in the Sacrament from a single cup, from which all should partake, why have the churches departed from that command? Is it not the practice in all churches for the minister to use a number of cups—usually two, but as many more as may seem convenient—which he refills from the pitcher that contains the common supply? Now, if two cups, or four, or eight, why not one cup for every communicant?

The word *cup*, as used in the Scripture, is a figure of speech. When in His agony in Gethsemane, Christ prayed, "If it be possible, let this cup pass from Me." That could have been no ordinary cup, but refers directly to His sufferings and death on the cross. David says, "I will take the cup of salvation and call upon the name of the Lord." Also Matt. xx., 22, John xviii., 11, and other passages, where the word *cup* is used in blessing or in punishment. It is therefore obvious that the word *cup* does not always mean a common drinking cup, but has a much larger and varied application, and, at the institution of the Lord's Supper, may mean a basin or any vessel large enough to hold the necessary supply.

If there is any feature in the life of our Saviour which is more prominent than any other, it is its absence from ceremony, mode and form. And this is due to His great purpose to do away with the Jewish ceremonies of the Mosaic law and bring in the new dispensation of salvation by faith, and the law of life, liberty and love. "Where the Spirit of the Lord is, there is liberty." "Stand fast, therefore, in the liberty wherewith Christ hath made you free, and be not again entangled in the yoke of bondage." And as Christ has freed us from the observance of the sacrifices and ceremonies of Moses, giving Himself as a complete sacrifice for sin, He directs all Christians to keep in memory what He has done for them. "This do ye, as oft as ye shall drink it, in remembrance of Me. For as often as ye eat this bread and drink this cup, ye do show forth the Lord's Death till He come." And the liberty extends to the frequency and the manner of observing this sacrament. Some Christians observe it every Lord's Day, some once a month, and others at even longer periods. There is also liberty in the manner, for every denomination has its own ritual—all acceptable to God. With all this liberty, there could not be a cast iron law that only one cup shall be used. Again, there is liberty regarding

the bread. We read, "Jesus took bread and blessed it, and brake it, and gave it to His disciples, and said, 'Take eat; this is My body.'" Why did He break the bread in small pieces? Why not let each disciple take a bite out of the loaf? If there is any gain for brotherly fellowship by drinking from one cup, surely a double blessing would follow if all ate from the one loaf also?

In this little pamphlet have been inserted the opinions of a few medical, scientific and business men concerning the uncleanness, repulsiveness and liability to contagion from promiscuously drinking from a common cup. Is not the whole Bible full of the Gospel of cleanliness? In His zeal for the soul's welfare, Christ did not neglect the requirements of the body. His mission was not the spreading of disease, but its cure. And as the great Teacher who knew all things—how the lily grew, and where the rose obtained its color; how to turn the water into wine, and how to feed five thousand with a few loaves and fishes; He could call all the stars by their names, and made the people marvel about His knowledge—did He not also know of the microbes, germs and diseases to which the body is subject? Of course He did! And would we bring dishonor on the precious memory of our immaculate Redeemer, by asserting that He would institute such a method as the common cup and command its perpetual continuance?

But let us look yet deeper into the purpose of this sacrament, that we may understand the great significance of the sacred feast. In John vi : 53-57, we read, "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise Him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me."

If taken literally, such verses would be barbaric; but in verse 63 Christ says, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Well might David, whose prophetic vision saw the life of the coming Messiah, exclaim, "Thou hast shown Thy people hard things; Thou hast made us to drink the wine of astonishment." Psalm 60 : 3. Matthew says, "When Jesus had ended His sayings, the people were astonished at His doctrine." Have not we also drank the wine of astonishment as we have seen the hard things of His teaching? Read again that Sermon on the Mount! Study these passages: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven. Therefore if thine enemy hunger, feed him; if he thirst, give him to drink: Be not overcome of evil, but overcome evil with good. Be of the same mind one toward another. Mind not high things, but condescend

to men of low estate. Be not wise in your own conceits." Oh, the wine of astonishment of these teachings, that we should love our enemies!

"And he, trembling and astonished, said, Lord, what wilt Thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." Saul, the persecutor, of the Christians, to become a chosen vessel to preach the Gospel! Oh, the wine of astonishment!

"And as ye would that men should do to you, do ye also to them likewise. Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." "Though I speak with the tongues of men, and of angels . . . have the gift of prophecy . . . all faith . . . feed the poor . . . give my body to be burned, and have not charity, it profiteth me nothing." "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." "We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not Himself."

Oh the wine of astonishment of these verses! Men can measure the ocean and sound its depths; but who can comprehend the unfathomable depths of such words? Not one! And shall we narrowly say that at the Holy Communion, where we profess to enjoy the sweetest and most sublime experiences of fellowship in His love, we shall be excluded, unless we partake of His spiritual feast in the common cup? God forbid! Such action would be directly contrary to His teaching. In 1 Cor. xi:28, we are taught how we should approach His table, "Let a man examine himself, and so let him eat of that bread, and drink of that cup." The all-important point is a self-examination, that each may know for himself that he approaches that table in the proper spirit of love, and in the full liberty of the new dispensation, to do this in remembrance of his crucified and risen Saviour.

• Within the memory of many Christians unfermented wine had no place at the Holy Sacrament. And even yet many churches refuse to use the unfermented juice of the grape. Still, for the sake of the weaker brethren, multitudes have turned away from the use of fermented wine and accepted what seemed an innovation. To-day there are many Christians who refuse to come to this great spiritual feast and partake by the present method, which they believe to be unclean, liable to communicate contagious diseases, and wholly unnecessary. Surely Christian people, full of the wine of astonishment, will permit what may seem another innovation, and allow the introduction of the Individual Communion Cup, so that these who cannot now commune with them may enjoy to the very fullest extent the brotherhood and fellowship of their love in Jesus Christ. Then in their joy shall they be able to say with David, "My cup runneth over."

Each disciple had his own spiritual cup of a greater or lesser capacity, and each had that Individual Cup filled to the brim of the Master's life—each his cup of love and charity, being continually filled from the great fountain Head and continually overflowing towards all his brethren and sisters—each his cup of suffering and death—then after death that cup of bliss, expansion and growth throughout the endless ages of eternity, constantly filling with that new wine of astonishment which He has promised to drink anew with us in His Father's Kingdom. "For eye hath not seen nor ear heard, neither hath it entered into the heart of man what God hath laid up for those who fear and love Him."

In the old covenant the blood of the lamb was sprinkled on the altar of the sacrifice as an atonement for sin. In the new covenant we are asked to give up our hearts as a sacrifice. Heb. 10 and 16th, "This is the covenant that I will make with them after these days, saith the Lord, I will put My laws in their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more." 19th. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us through the veil, that is to say, the flesh, and having an High Priest over the House of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed in pure water." Phil. 14th. "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

We all know that eating bread and drinking wine will nourish and strengthen the natural body, but that is only an outward form and symbol of what we are to do spiritually, for we are told that the flesh profiteth nothing, it is the Spirit that quickeneth. Therefore, how are we to eat Christ's body and drink His blood, that we may be nourished and strengthened spiritually? Was not every act and word of our Saviour from His lowly birth in the stable of Bethlehem to His last crowning act on the cross the body and blood of the New Testament? Take the life and death of our Saviour out of it, and there would be no New Testament left. Then we come to the Lord's Table to eat His body in bread and drink His blood in wine, as an outward and visible sign that we are invisibly eating and drinking every word and act of His life into our hearts and inwardly digesting them in communion and fellowship with Him in our daily life. John 13 and 17 "If ye know these things, happy are ye if ye do them." Let the poor man come to the Lord's Table and remember Him. Cor. 8 and 9, "Though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich." Let the tempted, afflicted, and tired man come, and remember He was in all points tempted and tried like as we are, and those light afflictions which are but for a moment, worketh out for us a far more exceeding and eternal weight of glory. None who come to the Lord's table with a true heart in remembrance of Him will be turned away empty.

The New Testament is a vast and deep storehouse of bread and wine, suitable for all classes and conditions of the human family who through it spiritually discern the broken body and shed blood of their Divine Lord and Master. John 3rd and 14th, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." Surely David had his eye fixed on that uplifted Cross when he wrote the 4th verse of the 60th Psalm, "Thou hast given a banner to them that fear Thee, that it may be displayed because of Thy truth." Every nation, every kingdom, and every army have their banners, under which they swear allegiance to their king and country, as they march on to conquer and to victory, so Christ has fought the great fight and overcome the world, the flesh, and the devil, and has raised the standard for us, the blood-stained banner of the Cross. This is that invisible standard and banner of that Heavenly King and country. John 18 and 36, "Jesus answered, My kingdom is not of this world, if My kingdom were of this world then would My servants fight."

Every time we eat His flesh in bread and drink His blood in wine under that banner we recognize and renew our allegiance to Him as the invisible and invincible Captain of our Salvation, over whom death had no terror and the grave no victory.

From the "Literary Digest," July 23rd, 1898

A DEFENSE OF THE "INDIVIDUAL CUP"

Having in view the objections urged against the use of the individual communion cup by several religious journals, and particularly by *The Christian Advocate* of New York, *The Examine* (Baptist) comes to the defense of that innovation in a leading editorial. It makes a special protest against the assumption that the use of the individual cup is contrary to the Scriptural idea of the Lord's Supper. On this it says:

"It is assumed, and the facts seem to justify the assumption, that but one cup was used at the institution of the supper by our Lord. But Jesus laid no stress on the use of one cup—that was not in His thought at all. It was to the memorial character of the broken bread and poured-out wine that He drew the attention of the disciples. It was not 'this cup,' but the wine contained in it, that was to constitute the memorial. And does any sane person suppose that but one cup was used at the supper of the Lord in the great church at Corinth? So far as can be made out from the very meager account of their observance of the supper, the method was much less orderly than is common with us. They seem to have partaken a good deal at random, and all the probabilities point to the use of many cups. Nothing in the apostle's censure of their mode of observing the supper can be construed as directed against the use of more than one cup. So much for the Scriptural side of the question.

"Another objection sometimes urged is that the use of individual cups destroyed the idea of communion in partaking of the supper. Does it? In the first place, with whom is the 'communion'? With the body of believers present, do you say? But that is not the teaching of the Word. The eating of the bread and drinking of the cup, Paul says, is a partaking of, or participation in, the body and blood of the Lord. It is, then, communion with the infinite

Saviour, not with finite man. Half the trouble over the 'communion question,' if not the whole of it, would be eliminated at once were the unscriptural conception of the supper as a 'communion of saints' *with one another* set aside. But, admitting its validity, the whole case against individual cups is surrendered the moment two cups are used. If two, why not twenty? If twenty, why not two hundred?"

From the Canadian Journal of Medicine and Surgery

•INDIVIDUAL COMMUNION CUPS

Though, perhaps, it may be somewhat unusual for a medical journal to interfere with or even dare to dictate to the clergy, yet we must express an opinion on the outcome of the debate which took place recently at the Annual Conference of the Methodist Church, which convened in this city, on the adoption by that body of the use of individual cups at the celebration of the Sacrament of the Lord's Supper. Leaving out of the question entirely the religious aspect of this matter, we are strongly of the opinion that a very grave error has been made in allowing the decision of this important item in Church government to be waived for another year, as in these days of rapid advancement in every aspect of life, be it social or otherwise, when it has been long ere this indisputably established that disease is communicable through germ life, surely it is only a matter of cleanliness, if nothing else, that each communicant should be supplied with a separate wine cup. Unfortunately lack of space prevents our going more fully into this subject, so it must suffice to say, that we cannot but think that a series of lectures on hygiene should be introduced into the final year course at all the divinity colleges, so as, by that means, to infuse into the minds of the preachers who think differently some common sense on hygienic lines, thereby benefiting both themselves and indirectly their congregations. W. A. Y.

From the "Globe"

THE SACRAMENTAL CUP

To the Editor of The Globe:

Sir,—During the last few days we have heard so many comments on the administering of the Lord's Supper that it is impossible to refrain from endorsing the remarks made of the danger to humanity by the continued use of the single cup in our churches.

It is not my object to open up a discussion on this subject, as it is of too sacred a nature to do so; but when we consider the startling facts set forth by leading medical men during the last week we cannot but be more impressed with the great risk we have been exposing our lives to and the lives of our families who will follow in our footsteps.

When this was discussed a few years ago no way was then open to remedy the existing danger, but during the last two or three years methods have been in use on the American side which have and are not only giving perfect satisfaction as to their practicability, but are greatly adding to the blessings received from this, the instituted supper of our Saviour.

I do not desire to make any remarks that would lead to a theological discussion, for theologians are only too ready to advance and even construe Bible passages to suit their own ideas. I speak, I trust, the sentiments of sensible men when I say that if this were to be argued there would be no room for argument, for it would have been made as plain in this regard—to the distinct formal usage of a certain vessel—as were the instructions given in the days of Moses, when even the minutest detail was made in writing. These are days when life is precious, and it behoves us to guard well the constitution that will be transmitted to generations who will follow after us.

It is, as the Rev. Dr. Carman says: "The blessing we must look for, and not the form." Some one has whispered, "Another innovation of the church." Let him beware, for men are inspired to increase the power of the Gospel, and have always met barriers raised through natural prejudice and superstition. Let us remember it was so over 1,800 years ago, and is still prevalent in human nature at the present time. One of the daily papers has stated that the church seems to be going more into form and forgetting the hallowed memory that should cling to all those partaking of the Lord's own memorial service. I do not think the writer had ever attended one of the services conducted with the elements partaken of at the table where all ate and drank together, having no thought of anything repulsive, but being able to concentrate his mind on Him above, and receive a blessing from the man of God, and could put all his soul into his work without one detracting thought.

This is a subject of intense thought to every Christian man or woman, and so personal as to command the most careful attention. Were it impossible to have a system at our command that can improve the situation it were better never to have spoken, but when we can, let us see to it that the matter is not neglected through our prejudices. We have had it fully demonstrated during the last six months in several of our principal churches that we can adopt this much needed precaution and still retain and add to the beauty and solemnity of our communion, for I have had the pleasure of attending one of these services, and can fully endorse all which the pastors and members of these churches have said in its favor. And the fact that less than 100 communicants partook from the one cup last Sunday night at our Toronto Conference proves that the single cup will soon be a thing of the past.

Toronto, June 16.

T. MILLER.

From the "Christian Guardian," July 21st 1897.

THE COMMUNION CUP

Dear Sir,—The resolution moved in the Toronto Conference on the question of the communion cup has brought the matter into general notice, and as a committee has the subject under consideration, it is important that all the facts should be brought out, so that an intelligent decision may be reached. It is chiefly regarding a phase of the subject which, though not of general knowledge is nevertheless of universal interest, that I wish now to speak. There are well-established facts recently brought to light, the application of which to the practice of medicine and surgery has reduced the death-rate in certain diseases by fifty per cent., and after major operations by seventy-five per cent. It is only such facts, thus established, with which we shall deal here.

Microscopic organisms are present in any locality in frequency or sparseness, in proportion to the abundance or scarcity of life in grosser forms. Thus the air at mid-ocean or as found at the centre of damp forests or on mountain summits, is practically free from germs. A certain degree of heat and moisture encourages,

but intense heat or dryness arrests their development, and excessive heat destroys them. Though dryness arrests their increase, it assists the air-currents to diffuse them. Dry air is, therefore, richer in germs than moist. Air in motion contains far more microscopic life than air at rest. Air before a shower showing many thousands of germs to a cubic metre, is largely freed from them by the falling rain, which is found to contain them in myriads. As soon, however, as the ground dries, and the wind rises, they are once more carried aloft. A school-room, which was unoccupied, was found to contain 3,000 germs to the cubic metre of its air space. During school hours the number increased to 20,000, and the agitation of air resulting from the hasty leaving of the scholars at four o'clock at once doubled even this number. The conclusion is that nearly all of the 40,000 germs per cubic metre were lying on the floor of the unoccupied room. The surface of the human body is a favorite home for a great variety of germs. It can be readily shown that the skin even of a very cleanly person is literally swarming with microscopic life. Hairy places, especially in the immediate neighborhood of the mouth and nose, are especially rich in fungi, bacilli and cocci, and these are notably increased whenever the health of the individual suffers deterioration. Perspiration, a slight catarrhal or eczematous condition, a cold sore, or an ulcerated patch, indeed any moist condition of the skin, such as often occurs at the margins of mucous membranes, increases the number of germs to an incredible extent, and the presence or absence of disease-producing varieties can only be ascertained by microscopic examination. Every drop of discharge from purulent sores or ulcers, contains millions of microbes, and the same is true of all decomposing organic matter. The processes of fermentation and putrefaction illustrate the tremendous rapidity with which vegetable and animal micro-organisms multiply. The immortal Lister, whom the present writer has repeatedly seen in the operating-room using his new and wonder-working methods, will be here this summer, and all will have an opportunity to honor him, whom our Queen delights to honor for his benefactions to the race. His methods, improved by himself and others, have made operations possible which before were hardly dreamed of, and experiments and discoveries are still following which are waking the wonder of the world. Some one has said that the scientist has caught the germ and educated it. It were truer to say that the germ has caught the scientist and educated him. It only remains for the germ to catch the theologian and educate him also. I will not insult the intelligence of the reader by making an application of these facts to the question of the communion cup. The choice which should be made, on sanitary grounds, as between the common and the individual cup, is obvious. Every minister knows that alleged Christians often kneel at the altar of communion whose moustaches reek with tobacco and saliva, while others, with sore mouths and lips, offensive even to look at, are found at the same sacred altar with ladies of the most acute sensibilities regarding such matters. A physician told me the other day that as he sat in church recently at sacrament, he saw the cup passed to a woman near him whom he knew to be suffering from a loathsome disease. It is needless to add that he did not drink of that cup. I shall leave it for the consideration of others as to whether or not the customs prevalent in the East two thousand years ago are under any circumstances obligatory upon us; as to whether several cups or one only was used by the twelve; whether the words of our Lord, "This cup," refer to the vessel or to its contents; whether we must necessarily avoid the slightest departure from the original method, or may shun a very real danger by using a separate cup for each communicant. If the latter is inviolable, then surely it is absolutely so, and we must cease to use even two cups. I must add emphatically, that if the common cup is to be used, it should be washed anew for each person using it, otherwise a host of people will refrain from communion in our churches. The sense of delicacy and fitness which governs their

daily life, will prompt them to apply the same canons of cleanliness and sanitation at the table of the Lord, which they so scrupulously, and, I am bound to add, so wisely observe in their own households and around their own boards. Meanwhile, in order to reassure the communicants, let the minister who advocates the common cup be the last, and not the first, to partake.

ALBERT D. WATSON.

From the Detroit "Free Press," July 20th, 1897

THE PUBLIC DRINKING CUP

The opening of the excursion season signalizes the return to business of the public drinking cup, and its mission as a means of spreading disease. To watch the crowd around any public drinking fountain and see what a variety of lips are placed to the common cup should induce the excursionist to either carry his own cup or suffer the pangs of thirst. At one moment a dirty-handed child grabs the cup by its rim and buries his nose as well as his lips in its contents; the next comer shifts his tobacco into his teeth "and to the bottom quaffs," and a little girl follows him and happens to drink from the same spot on the cup's circumference. Some more fastidious person rinses the cup before he drinks, but drops it after his draught without thought of the next comer. It doesn't matter, as it chances, for a disreputable tramp who drinks water only for lack of something stronger, next grasps it. Three daintily dressed girls succeed him at the generous tank; they are too full of giggles and grin to do aught but drink as carelessly as they are living, and you almost shudder to see them fill the cup without a thought of even the slight cleansing they might have given it—and after that filthy tramp, too!

That we are a thirsty race is demonstrated by the frequency with which we resort to the public drinking fountain. There's always a crowd and a puddle in the vicinity. It is the Mecca of the children, and of those grown-ups who are not fastidious or accustomed to control their impulses. Habit governs nine-tenths of us, and the idea that we must drink every half hour is habit, pure and simple. It is a bad habit, and a dangerous one, if indulged at the public fountain.

Disease is often communicated through the medium of the promiscuously used cup. Mothers find their children ill of some communicable disease after an outing, and wonder how on earth they "caught it." They don't think of the many pairs of lips that have pressed the public cup—lips of all sorts and conditions of men and women. Even if illness is not the result there is something disgusting in the indiscriminate use, which should be sufficient to deter anyone who ever took thought on the matter. Therefore, when you put the few necessities you will need for a journey into your hand-bag; when you pack the box of lunch, when you start on a long drive with the children, don't forget the cup or glass that takes so little room and will enable you to satisfy the oft-repeated demand for a drink without risk to the children's health or offense to your own sense of cleanliness and decency. A little silver cup is convenient; an agate one will answer; a teacup is better than nothing. A miniature tumbler—a whiskey glass, to be precise, costs ten cents—takes next to no room at all, and, as everybody knows, water tastes better out of clear glass than anything else. Don't travel without something of the kind. If you have nothing better at hand a quarter sheet note paper, or even wrapping paper, may be twisted into a cone, and, with the point torn off, will make a safe and convenient cup.

BEA.

From the "Charlestown Guardian," July 19th, 1897

The following hints for mothers are published by The Chicago Daily News Fresh Air Fund:—

Don't kiss your baby on the mouth, or on the eyes, and don't let anyone else do so. It is dangerous to the baby if the mouth of the kisser be in any way tainted.

Don't feed your baby with food first put into your mouth. Not only is this common practice filthy in the extreme, but it is absolutely perilous to the baby.

Don't rub your baby's eyes with your own solid hands.

Don't put your fingers in the baby's mouth "to feel for teeth," or for any other purpose, without having first thoroughly cleansed your hands. And then don't do it.

Don't wash your baby's face with your own saliva. This is as once as vile a practice as it is common, and a mother with decayed teeth can very rapidly cause the baby's face to break out in sores because of "the washing."

Don't forget that a well baby is a happy baby, and that it is through no fault of the baby that it becomes ill.

TUBERCULOSIS INFECTIOUS

An Official Declaration by the New York Board of Health

New York, Jan. 20.—The Board of Health yesterday officially declared tuberculosis an infectious and communicable disease. Hereafter physicians in private practice and the heads of hospitals and other institutions, whether private or public, will be required to report all cases of tuberculosis to the health authorities. New cases must be reported within a week after their diagnosis. It is proposed to have a city sanitarium for the isolation of certain cases, which may also be used as a school to educate those suffering from the malady.

TUBERCULOSIS IN KANSAS

Topeka, Kansas, Sept. 4.—The Board of Regents of the State Agricultural College at Manhattan have discovered that the cattle, sheep and hogs kept on the college farm are infected with tuberculosis. The men who have been employed in the stables are also seriously ill, and the man who had direct charge of the cattle is not expected to live, having been suffering with the disease for several weeks. Mrs. C. Georgson, wife of one of the professors, has also been ill for several weeks, and it is reported that she became infected by using milk from the diseased cows. Paul Wilcox, an assistant, is also suffering with tuberculosis and his life is despaired of. He contracted the disease while handling the cattle. The existence of the disease was discovered by Prof. A. B. Cottrell, the newly-elected Professor of Agriculture. The whole State is excited over the discovery.

THE INDIVIDUAL CUP

Is Endorsed by the American Public Health Association

Philadelphia, Oct. 28.—At this morning's session of the American Public Health Association Convention, a resolution was adopted endorsing the action of a number of churches in adopting the use of individual cups or chalices in administering the communion wine, and the Association recommended the use of individual cups wherever communion cups are now in use.

THE "COMMON" CUP

To the Editor of The Mail and Empire:

Sir,—That old prejudices die hard is again illustrated by the fact that some members of the Toronto Conference came forward to champion the use of the "common" cup in administering the sacrament of our Lord's Supper. Many of the larger churches use two or more cups in this solemn rite, so that the "common" cup has not the sanction of usage uniformly in its favour. Did the champion of the "common" cup enquire of the churches that use two or more as to the spiritual effect of the reform? Has there been any great decline in reverence for things sacred since the additional cups have been used, or has the service been less effective in such churches in such churches since its introduction? If not, why should the old usage still be followed when there are so many good and sufficient reasons for making the change?

In speaking to a good brother in a western town as to the Communion service, he said that he drew the line at the use of the "common" cup. He had a large moustache, and suffered somewhat from catarrh. Rather than partake of the sacrament, and thus inflict upon his brethren the cup soiled by such contact, he refrained from partaking of this solemn rite. Who would care to take the dregs sipped perhaps by consumptives, or take the cup pressed by tobacco-stained lips? The uncleanness is too apparent to require amplification. The wonder is that anyone could be found who would champion the cause of the "common" cup. Scientists and the medical men have demonstrated beyond doubt the great danger that lurks in accumulations that gather on the cup when used in large churches. As many as twenty-two distinct disease germs have been found in the analysis of the dregs of the wine after the sacrament had been administered. Will the gentlemen upholding the continuance of the one cup system care to shoulder the responsibility of the suffering and the deaths that may occur therefrom?

It is to be hoped that the brethren who have taken a stand against the "common" cup will not rest until the individual cup is made compulsory on all who administer this sacred rite. Our health officers are in duty bound to prohibit the use of a means so likely to spread disease and death, the more especially so when nothing can be said in favour of its continuance.

Yours, etc.,

METHODIST.

Toronto, June 17.

From the "Literary Digest," November 20th, 1897

AS TO COMMUNION CUPS

From Common to Individual—Where the Change is Being Made and Who are Making It—Some of the Reasons Therefor

The change from the common cup to individual cups in the communion service has already made noteworthy progress, if we are to believe Dr. H. S. Anders. In a paper recently read before the American Medical Association, Dr. Anders goes into the question at some length, and finds that about 100,000 communicants have already made the change, though it has been but three years since the agitation began. We quote from a report of his paper, published in The Journal of the American Medical Association (Chicago, October 16). Says Dr. Anders:—

"So far as our knowledge extends, the first church to use individual communion cups for sanitary reasons was the First Congregational Church, of Saco, Maine, in November, 1898. It may be of interest to quote from a deacon's letter to us:— 'Having officiated at the communion service for many years, and, observing the moustaches, sore and tobacco-stained lips, the idea suggested itself to me that there must be some better way. Then, too, the hurried manner in which the cup was passed from one to another took from the solemnity of the occasion, and I thought if each one could have a cup of his own more time would be given for meditation and prayer and it would be of greater benefit to each communicant; and, as at our tea-table, we have individual cups, why not at our communion table? The change has been very satisfactory.' But the first extensive use of individual communion cups was made in Rochester, N.Y., where on the first Sunday in May, 1894, the Central Presbyterian Church used the outfit designed by Dr. Forbes, a member, for its 1,800 communicants; although on the Sunday previous the outfit was first put to practical test in the North Baptist Church, with its 240 communicants. It seems that the Baptists and Presbyterians had the courage, liberty, adaptability, and foresight to unite on this question, if not on questions of doctrine and polity. Other churches of the same and various other denominations in Rochester soon followed in adopting individual communion cups, so that within one month fourteen had them in use and six signified their intention of adopting them.

"One needs but to see an individual communion outfit in practical use to believe in it. It is beautiful, simple, cleanly, sanitary, easily worked and handled by both pastor and people, adds harmony, dignity, impressiveness and devotion to the service.

"At the recent meeting in Philadelphia the American Public Health Association adopted a resolution recommending the use of individual cups at the ordinance of the Lord's Supper. Commenting on this action, The Presbyterian Review, Toronto, proceeds as follows:—

— "There seems to be a rising tide in favour of adopting the use of individual cups or chalices in dispensing the communion wine. However difficult the thing may be to accomplish, no doubt the tendency at present is in favour of the individual cup. The medical faculty has been very generally on its side, and it is only the other day that the American Public Health Association—an influential body of professional and official men, pronounced against the practice at present prevailing. Of course the change is advocated for hygienic reasons, and in the long run these, if genuine, will prevail."

"A word on the same subject is spoken by The Congregationalist, Boston:— 'This change from the custom of using cups in common was first urged by physicians, and it was natural to expect that those who compose the Health Association would approve of it from a sanitary point of view. Individual cups are now in use in a considerable number of churches, especially the larger ones in cities.

"Wherever they have been adopted, so far as we have learned, the change has given general satisfaction. This is a reform which is not advanced by urging, and in which every church is as much entitled to determine what shall be its own custom as is every family. But the use of individual cups is in accordance with the usual habits of people in these days, and not only guards against the communication of some diseases, but promotes cleanliness. It is also as really a courtesy to give a guest his own cup to drink from in the church as in the home. In time we have no doubt that the custom of many persons drinking of the same liquid in a single cup will disappear from the churches, as it has already disappeared from almost all other gatherings, private or public."

THE COMMUNION CUP CONTROVERSY—A CASE IN POINT

Editor of The Literary Digest:

Anent the discussion on individual communion cups, which will not down and ought not to until the matter is settled in accordance with the principles of ordinary cleanliness, let me rise to remark that one observation of a fact such as those detailed by Dr. Sangree, in your issue of March 19, is worth more than a thousand failures to observe or recognize facts, as is the case of those who "do not find disease to result from contact with impure cups."

An incident which came under my personal observation not long ago should be of value to those who are striving to establish the proper relation between cleanliness and godliness.

At a recent communion service, two or three seats in front of my family pew sat a young person whom I had been treating for specific ulcer of the lip. Physicians will know what I mean by "specific ulcer." Suffice it to say that it is the highly infectious, primary stage of one of the foulest, most dreaded diseases that affect the human organism. This person partook of the wine, and the same cup was passed to the occupants of my pew. Being, fortunately, in possession of the facts, I declined it and succeeded in getting another cup, which, at least, had not so clear a record of filth and infection. But how about those in the rear of my pew?

Dubuque, Iowa, March 21.

M. D.

COMMUNION CUPS AND DISEASE

Editor of The Literary Digest:

Though Dr. W. Thornton Parker, in The Digest of February 26, says that diseases resulting from contact with impure cups (communion) are extremely rare, and would therefore seem to find no necessity of individual communion cups, it strikes me that one case of proved disease would be reason enough for the innovation. Personally, the thought of putting my lips to the same spot touched by the lips of from two to ten people immediately preceding is highly offensive, and would be reason enough without the additional possibility of disease. To trace a given disease to this cause, however, would be exceedingly difficult. In my own mouth, for instance, there habitually resides the diplococcus pneumoniae, or the organism that is believed to cause ninety per cent. of the cases of croupous pneumonia. This microbe seems to be innocuous to me, but if I inject under the skin of a rabbit, guinea-pig, or mouse a minute quantity of my sputum, the animal invariably dies within a day or two of what might be called blood-poisoning, that is to say, these parasites develop in the animal's blood by the millions and elaborate a poison so powerful that the animal is killed. This is the same poison that kills human beings in fatal cases of pneumonia. Experiments have shown that an average of one person in five habitually carries this microbe in his mouth. Just why an individual should be susceptible at one time to this microbe and not at another, we do not know; but we do know that this is a fact. Now it may easily happen that Mr. A. leaves on the communion cup the diplococcus pneumoniae and that Mr. B., or Miss C., his neighbour, takes the organism off into his or her mouth. From there the parasite may easily enter the lungs, and, if the individual is in a susceptible condition, set up pneumonia. Yet no one could ever prove that pneumonia had such an origin. Again, the pus-making bacteria are also in some mouths and may, when transferred to susceptible soil, manifest their dangerous virulence. To use my own mouth for another illustration, I injected under the skin of a small dog a week

since about a half thimbleful of sputum. The animal developed in a few days an abscess nearly half as large as my fist, and almost died from the effects. The pus in the abscess showed the pus-making microbe known as the staphylococcus pyogenes aureus. This organism, entering a minute abrasion in some other person's mouth, if susceptible at the time, might easily set up a painful or dangerous pus process, yet, as in the former case, no one could ever prove such an etiology.

Nashville, Tenn., March 19, 1898.

ERNEST B. SANGREE, M.D.

From the "Westminster," April 30th, 1898

IN GREATER NEW YORK

A Talk with the Rev. Louis H. Jordan

In an interview with Rev. Louis H. Jordan, recently published in The Westminster, of this city, occurs the following:—"Is the movement on behalf of individual cups in the celebration of the communion visibly gaining strength?"

"It is, beyond all question. It happened that the offering taken in the West End Presbyterian Church on the morning of Easter Sunday was devoted to providing for that congregation a new communion service of the sort indicated. The collection was plainly a liberal one: \$650 had been asked for. Dr. J. Balcom Shaw, the pastor, commended very warmly this change in the method of observing the Lord's Supper, a change which in point of fact has already been inaugurated by his session."

Report of the Committee on Individual Communion Cups, Broadway Tabernacle Conference

USE OF COMMUNION CUPS

The report of the Committee appointed at the Conference of last year to report on the use of "individual cups" in the administration of the Lord's Supper was presented. The Committee said they had enquired fully into the matter, and there had been a desire by some to have individual cups. The Committee thought it was best to allow the Quarterly Official Boards of the churches to be left free, that they may have individual cups for the administration of the Lord's Supper, or only one cup, as they see fit.

At the Southern Presbyterian General Assembly meeting held at Winona Lake, resolutions were passed strongly recommending the use of the 'individual cup' in all Presbyterian Churches.

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